

THURSDAY, OCTOBER 22, 1874.]

[CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES,

Received up to 10th October, 1874.

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POLITICAL (DOMESTIC).

The *Aligarh Institute Gazette* of the 25th September has an article on the law relating to murder. The object is to show that this law frequently affords opportunities for escape with impunity. The reason assigned by the writer is that the Court in trying cases of murder frequently confines its attention to ingenious arguments, based on the mere wording of the law, brought forward by the counsel for the defence, instead of confining its attention to facts. Besides this, barristers impose upon simple and ignorant witnesses by putting them such intricate and puzzling questions as would confound even the candidates for the pleadership examination, if they were put to them by the Examination Committee; while the police on their part instruct the witnesses as best suits their purpose. The consequence is that wilful and deliberate murder is made out to be merely accidental, and the guilty escape punishment, while innocent persons not unfrequently get into trouble.

This state of things has led some persons, and especially villagers, to bring about the death of men to whom they owe some grudge. They hire a band of ruffians and instruct



them to kill their enemy with *lathis*, and not with swords or the like weapons, and on being called to trial before a Court to state that a quarrel took place between them and the deceased on account of a boundary dispute, in which they struck a blow at the deceased, which caused his death. The writer in conclusion asks—"Are thy laws, merciful Government, intended only to promote tyranny and oppression; thy barristers and pleaders only to defend and countenance the wicked and the guilty; and thy Court officers only to draw handsome allowances and lead a luxurious life?"

A correspondent of the *Akhbār-i-Anjuman-i-Panjāb* of the same date, writing from Dehli, finds fault with the Municipal Committee of that city for neglecting to see after the cleanliness of the interior of the city. The filth of the houses remains collected in the muhallas from morning till noon, while heaps of rubbish may often be seen lying about. The writer thinks it not unlikely that ague, which has for some time past been so prevalent in the city, originated from this cause.

This complaint was noticed by the local paper (the *Urdū Akhbār*) some time ago, and is again repeated by the editor, who again calls upon the Municipality to order the washing of the urinals every morning and evening.

A Jullundur correspondent of the *Khair Khwāh-i-'Alam* of the same date regrets that the bridges of rivulets, such as that running near the Phagwāra, which are dangerous to cross in the rainy season, should not be built higher than at present. Two men were recently swept away by the stream, one of whom was taken out dead.

A correspondent of the *Lauh-i-Mahfūz* of the same date wonders that Government should pay no attention to the case of servants who get Rs. 6 or 7 a month and spend Rs. 40 or 50. There can be no question that these men acquire money by unlawful means. The writer instances the case of Sheo Parshad, a peon of the Government Secretariat, North-West



Provinces, who draws Rs. 6 per mensem and spends hundreds of rupees in his own pleasures. A quarrel recently took place between him and another person at Naini Tal on account of both of them being in love with the same prostitute, in which the peon was severely wounded.

A Mainpuri correspondent of the same paper invites attention to the case of persons who have been appointed amíns of partition in that district. It is said that many of these officials are totally unfit for the duties of the responsible post they hold; and that while some of them are in charge of several mauzas and earn Rs. 60 or 70 per mensem, simply because they happen to be the dependants of the sarishtadár or other official of the Collector's or the Deputy Collector's office, others have charge of none. The writer thinks all the amíns should be subjected to an examination in the Acts and Circulars, in order to test their fitness or unfitness for the office which they are called upon to hold.

The *Koh-i-Núr* of the 26th September repeats the complaint preferred by the *Panjábi Akhbár* some time ago, viz., that, unlike all other presidencies, in the Panjáb all the higher offices in the Postal Department, such as Postmasterships, Inspectorships, &c., are held by Europeans and Eurasians, to the total exclusion of natives. When Captain W. M. Lane was Postmaster-General, the few natives who held these posts either resigned or retired on pensions, and since then Europeans and Eurasians have enjoyed the monopoly of the higher offices in the Department. The writer considers this bad policy, especially when it is remembered that natives are generally more industrious and hardworking, and that in other presidencies, where they hold high appointments in the Department, they discharge their duties ably and honestly. Besides this, the recent revision of the Lahore dead-letter office establishment and the appointment of a Native Superintendent are in themselves a guarantee of the fitness of Hindustánis for responsible posts in the Postal Department. The editor



hopes Lieutenant-Colonel Battye, as well as the Panjab Government, will see that in future natives are appointed to high offices in the Department.

The same paper, noticing the charge brought against the Bengal horse stud, viz., that it does not provide horses worth even half the cost incurred in their maintenance, and the *Englishman's* statement that in Bombay the case is worse still, the stud there having cost four lakhs of rupees up to date and furnished only a single horse fit for the artillery, remarks that, if editors of English newspapers were not jealous of native gain, they would take this opportunity of advising Government to render every assistance to the natives for improving the breed of good horses,—a plan by which it will be enabled to get plenty, and at cheap prices, without any trouble.

The same paper regrets to learn from a Meerut contemporary that ague has recently been so prevalent in that city as to cause ten or twelve deaths daily.

In its local news column, the same paper mentions the frequency of thefts in Lahore. The editor particularly speaks of a serious case which was committed in Mochi Darwaza a little before daybreak with the help of a ladder, and in which two police constables were found to be in collusion with the thieves.

The *Panjabi Akhbār* of the same date has been informed that at the time of receiving money from the people the Government Treasury charges six pie as discount on every rupee found to be less in weight on account of having worn away by use, or which bears the figure of William IV. The writer thinks this extremely improper and not creditable to Government, — (1) because Government rupees are received by all private banking firms and mahájans at their full value; (2) because no such discount is allowed by the Treasury at the time of making payments; (3) because in the time of the native sovereigns no discount was charged on the current coin



of the ruling powers ; and (4) because it is absurd that the silver coin of a Government, in which the people place so much credit and confidence as to give and receive scrips of paper issued by it in lieu of heavy sums of money, should be subject to a discount.

The writer hopes the attention of Government will be invited to this.

The same paper notices the dispute which has arisen between the Khattrís and Bhábars of Bhera (Panjáb), in consequence of the former being under the belief that the Bhábars on marriage occasions make a figure of a cow and distribute it to their relatives and friends like other sweet-meats. The writer believes this to be ungrounded, thinking that the Hindús as a nation have too much respect for the cow to be guilty of such an offence against religion ; and he hopes this consideration will be sufficient to disabuse the Khattrís of the idea that the practice in question is customary among the Bhábars, who follow the same religious principles as the Saráogís.

A correspondent of the same paper praises the widow of Kripá Ram, a gentleman of Jagráon (Ludhiána), for building a tank with a summer-house and a bath for females attached to it, at a cost of Rs. 5,000 or 6,000, in commemoration of her deceased husband. Similar credit is given to Lala Debi Chand, sáhúkár of the town, who intends to build a pukka sarai, the want of which was much felt in the town, at an estimated cost of Rs. 15,000.

The *Akhbár-i-Anjuman-i-Hind* of the same date invites attention to the nefarious practices of a particular class of men, called *Indr Sabhá Wálas* and *Kathiks*, who are to be found in all Indian cities, but more particularly in Lucknow. Like the *Rásdhári* fraternity (particulars of which have already been noticed in the *Selections*), it is their profession to seduce boys and girls of respectable families. These children are trained to dance and sing and personate the fairies of *Rajá*



Indra, the regent of heaven, and to give themselves up to immoral practices.

The writer hopes the Oudh Government will take serious notice of this mischievous fraternity, as has been done by the Panjáb Government in the case of the *Rásdháris*, and adopt measures for putting a stop to their malpractices.

A correspondent of the *Vidyá Vilás* of the 28th September mentions the killing with an axe in a most brutal manner of a lumberdar of Mauza Gyah, Tahsíl Chakowál in the Jhelam district. The police are busy in making a search after the murderer.

The writer also notices a theft of property of the value of Rs. 10,000 in the house of a goldsmith named Gurdatt. The thief has not been found.

The *Kárnámah* of the same date says that, though the object contemplated by Government in creating a department of pleaders is that they may lay cases before the courts of law in a regular and systematic form, and represent the true facts connected with them, and thereby assist the Courts in the administration of justice, some of the pleaders in Lucknow take advantage of the appointment of new and inexperienced officers, especially military officers (who on passing an examination in law are transferred to the Civil Department), to impose upon them by confusing the history of their cases, and thereby showing right to be wrong, and *vice versa*. This is especially the case in criminal cases, in which the pleaders in question take advantage of the inexperience of the officers of Courts, and complainants lose their cause, and criminals, even when they have made a clear confession of guilt, escape punishment. In fact, so sure are these pleaders of duping the officers that they enter into a stipulation with thieves and other offenders for obtaining their acquittal on being paid a handsome remuneration.

The editor calls upon the Judicial Commissioner to keep a watchful eye over the procedure of officers and pleaders of



the abovementioned type, and thinks that he should examine carefully the records of the cases decided by new Assistant Commissioners, when the truth of the above statement will become manifest to him.

The Agra correspondent of the same paper complains of the frequency of thefts in that city, which has caused great anxiety and alarm among the richer classes. Among other cases of recent occurrence, the writer mentions a theft of property valued at Rs. 2,000, which took place in Muhalla Mandi Saiad Khan. No trace of the thief or the stolen property has been found, and through the irregular procedure of the police the owner of the property was subjected to much trouble for three or four days.

The *Patiála Akhbár* of the same date, in an article contributed by a correspondent, notices the custom obtaining among the Khattrís, by which the lower classes give their daughters in marriage to the higher, but cannot themselves marry the daughters of the latter. The writer describes at some length the evil consequences resulting from this pernicious custom, showing what ruin and misery have been brought on the Khattrís by it, and how it has been the cause of numerous men of the lower classes dying unmarried, and all trace of their families being lost. The writer is glad to learn that a philanthropic Khattrí gentleman of the Panjáb, Lala Bhág Rai, is endeavouring to persuade the Bunjáhis, or the lower classes, to marry among themselves, and to stop altogether the practice of giving their daughters in marriage to the higher classes.

The *Oudh Akhbár* of the 29th September attacks the editorial which appeared in a recent issue of the *Pioneer* on the subject of the Oudh famine. The writer thinks it extremely unfair in the editor of the *Pioneer* to suppose that, since the Bengal famine was a spectre of the Government's own imagining, the famine in certain parts of Oudh, such as Gonda and Baraich, was also a fiction, and to conclude from this



assumption that Mr. Capper, Commissioner of Faizabad, and his assistants, Messrs. Maconochie and Chapman, gave way to extravagant apprehensions on the subject of famine, and wasted money and energy in combating an imaginary evil. That a famine really did exist in the districts in question is a fact too well known, and one to which the state of the districts and their inhabitants will bear full witness ; and yet the editor of the *Pioneer* assumed the contrary to be the case, and when he was undeceived of his error by Mr. Capper, and was asked to tender Mr. Maconochie and Mr. Chapman the apology he undoubtedly owed them, instead of confessing his error and withdrawing the charge so unjustly imputed to the aforesaid officers, or *proving* his statement, he only persisted in supporting his assertions.

A correspondent of the same paper gives an account of the distress brought on Sháhjahánpur by the recent heavy rain. About 6,300 houses were destroyed and many persons were killed ; railway traffic was stopped, and immense loss occasioned.

The *Núr-ul-Anwár*, speaking of the same catastrophe, reckons the number of persons found buried beneath the ruins of the houses at 120.

The same paper notices the conduct of Mr. Forbes, who was recently convicted in Deoli cantonment, and who since his release has made much money at Ajmer by unlawful means, by giving out that he was a correspondent of the *Pioneer*, and threatening the people that he could write against any one he pleased.

An Ajmer correspondent of the same paper mentions three important cases of theft in that city, the loss being Rs. 7,000, Rs. 5,000, and Rs. 536, respectively.

A correspondent of the *Agra Akhbár* of the 30th September, writing from Camp Dánápur, says that on the 25th idem six European soldiers of the camp, going to the town of



Phúlwarí in Dánápur, where there is a Muhammadan shrine with a tamarind tree close to it, on which numbers of birds live, the killing or injuring of which is strictly forbidden, killed two tame peacocks belonging to the high-priest of the shrine, in spite of the remonstrances of the people, and then forced their way into the shrine. The result was an altercation, in which two of the soldiers fired their muskets, wounding five men, two of whom were seriously hurt and are under treatment in hospital. As to the soldiers, the Colonel obtained their release on furnishing a bail of Rs. 100 for each, and they have so contrived their depositions as to make out the Hindustánis to be guilty.

The *Rohilkhand Akhbár* of the same date, in an article contributed by a correspondent, regrets to find that the order recently passed by the High Court, North-Western Provinces, enjoining officers of subordinate Courts to be punctual in their attendance at the Courts, if it was meant to be applicable not only to Civil, but to all Courts generally, has produced no effect. There are many officers who are in the habit of attending Court at 4 P. M., and working by candle-light till 8 P. M., to the great inconvenience of the *amla* and the litigants, who have to attend at 10 A. M., and stay all the time the Court is open. The writer cannot understand why a large number of persons should be subjected to so much trouble and inconvenience, and why Government overlooks the conduct of such officers.

The *Násir-ul-Akhbár* of the 1st October censures the Municipal Committee of Dehli for neglecting the repair of the Farráshkhána Bázár Road, which is said to be in a disgraceful condition, and for not providing it with lights.

A correspondent of the *Núr-ul-Anwár* of the same date says that the *Company Bágh* laid out in Bárabanki at a considerable cost, and which yielded a fruit harvest, has been destroyed by order of the Deputy Commissioner, all trees, &c., in it having been cut down, and the land given up



for agricultural purposes. It is added that the petition of the zemindars of the land praying that it be restored to them has been refused, and that the land has been given to a different person. The writer thinks this extremely unjust.

○ The *Ab-i-Hayát-i-Hind* of the same date thinks that the surplus of the Bengal Famine Relief Fund should be laid out in purchasing weaving machines and establishing them in different districts for the benefit of the natives of the country.

The *Oudh Akhbár* of the 2nd October, in its local news columns, says that it has been a source of deep regret to the people of Lucknow to see a Native Prince of high rank summoned to appear personally at the City Magistrate's Court.

The *Akhbár-i-Anjuman-i-Hind* of the 3rd October thinks that the incomes from the endowments consecrated by the late rulers of Oudh and their heirs for religious and charitable purposes, instead of being spent in the distribution of alms, might with advantage be laid out in establishing workhouses and industrial arts schools, which will confer a permanent and lasting good on the poor.

The *Kárnámah* of the 5th October notices the conduct of the Reverend Mr. MacMahon, who tried to persuade a Brahman prisoner, resident of Kathgar, Pargana Dalmau, in the Rai Bareli district, who was awaiting sentence of death in the jail, to believe in the principles of the Christian faith, but in vain. The editor regrets that Christian Missionaries should go so far as to impose upon helpless Hindustánis under sentence of death.

POLITICAL (FOREIGN).

1874

[ The *Aligarh Institute Gazette* of the 25th September has an article on the Baroda Commission, contributed by a correspondent. After a long preamble, in which the writer states that on the demise of the Chief of a State and the succes-



sion of a new ruler changes and revolutions necessarily take place, to which all eyes are anxiously directed; that the party in the State who were in the good graces of the deceased ruler and on bad terms with the new Prince are apt to view these changes with alarm and suspicion, and strive by all shifts and expedients to exaggerate his bad acts and throw a veil over his good acts; and that unless the new Prince is extremely cautious, and takes care to refrain from all interference with the religious belief of his subjects and from adopting any hasty or severe measures against his enemies, he is sure to involve himself in trouble,—the writer proceeds to say that all this has actually transpired in the case of Mahārāja Malhār Ráo.

Soon after his accession to the throne he began to show severity towards the officers of the State at whose hands he had received very bad treatment in the days of the late Gaikwár, and reduced the salaries of those who remained unaffected by these severities. The result of course was that these men left no means untried to disaffect the people towards him, and circulated reports to his prejudice, in order that Government might take the management of the State into its own hands, and they might thereby get high offices under the new administration. These reports soon found their way into English newspapers, the editors of which are too apt to speak disparagingly of Native Chiefs and Princes, and are always exciting Government to cede this and that State to its dominions on the slightest pretext; and, to make matters worse, a misunderstanding meanwhile arose between the Mahārāja and Colonel Phayre, the Resident, who perhaps went over to the Governor of Bombay to complain against the Mahārāja; the abovementioned ill-designing persons at the same time submitting a petition complaining of his mismanagement to the Governor.

This led to the appointment of a Commission by the Supreme Government to inquire into the actual state of things, which no sooner commenced its sittings than witnesses began



to pour in from all quarters. The majority of these were either men who enjoyed undue power and influence in the time of the late Mahārāja and drew high salaries, and were deprived of these benefits under the new rule, or zemindars whose villages were brought under a new settlement ; while a few were those who had inflicted indignities on the Mahārāja at the time he was imprisoned by the late Gaikwār, and whom the Mahārāja intended to banish from his dominions. It may be imagined what the statements of persons such as these could be worth, who meant by them to serve their own selfish ends, to promote their own interests, and to gratify their personal aims and desires ; and yet, strange to say, they were received by the Commission without any hesitation or investigation. On the termination of the proceedings, Colonel Meade, the President of the Commission and the Chief Commissioner of Mysore, who has first-rate experience, and is a high authority in political matters, expressed it as his opinion that Colonel Phayre's object, *viz.*, that the Mahārāja be deprived of the Chiefship of the State, could not be carried out. It is not known what opinion was expressed by the other members of the Commission, but it is certain that they must have based their judgment on the statements of the witnesses, which, as has been just said, were mostly false. The Governor of Bombay and the Viceroy of course followed suit, and the result has been that the Secretary of State has passed an order allowing eighteen months' grace to the Mahārāja, during which if the management of the State is not placed on an efficient footing Government will interfere.

The writer condemns the whole procedure. It is a mystery to him under what authority the Commission was deputed, and he asks whether there is any provision in the treaty entered into between the East India Company and the Baroda State which could justify the step. He has carefully examined the papers relating to the treaty, among which he finds a letter from Mr. Elphinstone, late Governor of Bombay, on the part of the East India Company, to the then Mahārāja



of Baroda, stating that, so long as the State adhered to the provisions of the treaty, no interference of whatever kind would be made in the affairs of the State. Now Mahārāja Malhār Ráo has neither violated any of these provisions nor in any way acted against the wishes of Government: all he did was that, in order to preserve peace and tranquillity in his State, he thought of expelling wicked and ill-designing persons from his dominions—a policy which all independent rulers follow. And yet Government has dealt with him in a way which was not only impolitic and at variance with the treaty in question, but which has created alarm and suspicion in the minds of the Chiefs of other independent States.

The writer regrets that the English Government should sometimes act in such a way as to break and nullify its former promises and engagements, a course of action which has led the people to affirm that at one time Government assures a Chief that it would never interfere with his State, and afterwards does just the contrary. He would advise the Government to proceed very cautiously in all such matters, and to keep in view the principle of Lord Canning, late Governor-General of India, who remarked that it was not the intention of the Government to take possession of the State of any Indian Chief by any pretext, and that he hoped that in times of emergency all these Chiefs would prove the sincere friends and supporters of the Government. The writer at the same time warns the Chiefs to be more cautious and attentive to the administration of their States, now that Government keeps so watchful an eye over their actions.]

A correspondent of the *Khair Khwáh-i-Alam* of the same date, writing from Kota, mentions the following particulars connected with that State:—

(a.) A duty is levied on all articles of consumption, even grass, fuel-wood, and thread not being exempted from it, which is felt very much by poor people. A person who



brought three elephants for sale into the town had to pay Rs. 17 as octroi tax, and 12 annas to the jamadár of the *chungi* station, although the elephants were never sold and he had to go back with them.

(b.) No arrangements have been made for a regular distribution of the salaries of the servants of the State. Even the new servants, to say nothing of the old, do not get their pay for months together. Bhúra Mal, a native of Jaipur and an old favourite of Nawáb Mumtáz-ud-Daula, has been charged with the duties of paymaster and the keeping of all State accounts, and he is apt to treat those who have to deal with him in a very insolent and unbecoming manner. Only recently he abused a policeman who went to him to get his pay, on which the latter broke his sword in two on the spot and took an oath no longer to serve a State where such treatment was practised.

A Jodhpur correspondent of the *Koh-i-Núr* of the 26th September welcomes the creation of two Subordinate Civil and Criminal Courts in that State; but remarks that if, as has been proposed, these tribunals are not to be empowered with the trial of cases, their appointment will prove next to useless. In the writer's opinion, the Courts should be invested with full powers, appeals from their decisions of course lying to the higher Courts.

[ The *Panjábi Akhbár* of the <sup>26 Sept. 74</sup> same date regrets to find that editors of English newspapers, such as the *Pioneer*, the *Friend of India*, &c., as well as their correspondents, should be in the habit of making prejudiced and malicious statements against the rulers of Native States. For instance, the latter paper in a recent issue published a detail of the military resources of the different States, and expressed its astonishment at finding some of them, such as Gwalior, keeping up such a large force. By this the *Friend* of course meant that Government should place no reliance on Native Chiefs,



and should not permit them to increase their warlike resources, for fear lest they should rise in rebellion some day. What can be more absurd than such a presumption? The mutiny of 1857 has proved beyond doubt that Native Chiefs and Princes are the staunch friends and allies of the Government, and that the forces kept by them are of great service to it in times of emergency. For instance, the Mahárāja Scindia's forces, at whose number the *Friend* has been so alarmed, rendered important services to Government on that occasion.

Similarly, a correspondent of the *Pioneer* would assure Government that its giving a subsidy of a lakh of rupees per annum to the Amír and supplying him with arms would only have the effect of making him a more and more powerful and formidable foe, who would use these aids against the Government itself, should the progress of the Russians in Central Asia make it expedient for it to take possession of Afghánistán. This is certainly an absurd idea. The Amír is a trusty and faithful ally of Government, and the favours which it confers on him cannot but have the effect of confirming him in his friendship and allegiance to the British Crown. Besides this, the subjugation of a country inhabited by savage and turbulent Afgháns can bring no possible gain to Government.

On the whole, instead of objecting to the policy in question, the *Panjábí Akhbár* would rather invite the attention of Government—(1) to the need of making itself fully acquainted with the political state of Afghánistán and posting a Resident there, as has been done in case of Yárkand; and (2) to the desirability of adopting measures for keeping the Amír on good terms with the Chiefs and Nobles of the State. It is much to be pitied that Government did not interfere in the appointment of Abdulla Ján as the heir-apparent of the State, to the exclusion of Yákúb Khan, the rightful heir, which has led the latter to rise in rebellion against his father.



The Dhaulpur correspondent of the *Asár-ul-Amsár* of the 30th September mentions the following particulars connected with that State:—

(a.) A new settlement is going on, under which the Government jama on the villages has been increased, which is much felt by the zemindars.

(b.) With the exception of the streets frequented by the Agent, all parts of the city are in a dirty state, and a very offensive smell arises from the drains.

(c.) A new liquor shop has been opened in the bázár at the extremity of the city, which is a great nuisance.

(d.) The exclusion of Sir Dinkar Rao from all share in the government of the State is being celebrated with public rejoicings.

(e.) A traveller was recently plundered by robbers in the mufassil, who also inflicted severe wounds on him, from the effects of which he died.

The *Oudh Akhbár* of the 2nd October states that anarchy and confusion still reign in Devas (Central India). Large sums of money are being wasted in frivolous and extravagant pursuits, while the pay of the servants of the State is much in arrears. On the occasion of the recent *Janmáshmi* fête, Rs. 20,000 or 25,000 were given away in gifts to prostitutes, musicians, &c., and spent in other preparations. To add to their misfortune, the soldiers of the army, both infantry and cavalry, were ordered to prepare new uniforms for the *Dasahra* festival by borrowing money whence they could, and to submit acquittances of the arrears of pay due to them, which have never been paid.

#### COMMERCIAL.

##### (Railways.)

The *Akhbár-i-Anjuman-i-Hind* of the 25th September, in an article contributed by a correspondent, draws attention to



the following complaints in connection with railway management, some of which have already been noticed in the *Selections*:—

(a.) The overcrowding of the carriages, as many as eighty passengers being sometimes seated in one carriage.

(b.) The rude and insolent behaviour of railway employés towards natives.

(c.) The defective arrangements connected with the lighting of third class carriages. It often happens that the lamps are extinguished after a short time, and the carriages remain dark till daybreak.

(d.) The unequal treatment shown at railway stations to natives, as compared with Europeans. For instance, Hindustáni gentlemen are not allowed admittance to the railway platform, unless they pay something to the porter; while *kiránts* freely go wherever they like.

(e.) The wretched and uncomfortable state of the refreshment-rooms, which have been provided after much discussion at a few of the stations on the Panjáb railway line. Even charpáis, to say nothing of tables and chairs, are not procurable there; while a cup of tea is to be had for four annas.

(f.) Want of accommodation for passengers at most stations to shelter them from bad weather.

(g.) The imperfect management connected with the privies at the stations. No servant is kept for supplying water to Hindús and Musalmáns. There is only a sweeper, who charges half an anna for a cup of water, and who can be of no use to Hindustánis.

(h.) Want of separate carriages for females.

A correspondent of the *Khair Khwáh-i-Álam* of the same date condemns the order passed at the Jullundur city railway station, prohibiting persons, on pain of liability to a fine, from going on the platform without a ticket. It is said that



this order will prove a source of great inconvenience to passengers, and especially *pardanishín* women, who are helped by their relatives into the carriages, and in other ways.

#### EDUCATIONAL.

The *Koh-i-Núr* of the 26th September publishes a critique on the *Nít Prakásh*, a Hindí metrical version of Sa'dí's *Karíma*, by Chaube Baldeo Das, poet laureate to the Nawáb of Rámpur. The book has met with the approval of the Government, North-Western Provinces, to whom it was submitted under their prize notification, and 500 copies of it were purchased for the use of the Educational Department. The translation is clear and faithful, and the book is useful and interesting, particularly suited to female schools. On the whole, the attempt is pronounced to be highly creditable to the author, as well as the Nawáb under whom he serves.



The following Vernacular newspapers have been examined in this report:—

| No. | NAMES OF NEWSPAPERS.       | LANGUAGE.       | LOCALITY.   | WHEN PUBLISHED. | DATE.           | DATE OF RECEIPT. |
|-----|----------------------------|-----------------|-------------|-----------------|-----------------|------------------|
| 1   | Harris Chandra's Magazine, | Hindí,          | Benares,    | Monthly,        | 1874. For July, | 1874. 8th        |
| 2   | Asár-ul-Amsár,             | Urdú,           | Lucknow,    | Weekly,         | Sept. 24th      | 7th              |
| 3   | Nsáir-ul-Islám,            | Ditto,          | Dehli,      | Bi-monthly,     | " 27th          | 9th              |
| 4   | Vidyá Vilás,               | Ditto,          | Jammú,      | Weekly,         | " 28th          | 6th              |
| 5   | Márwár Gazette,            | Urdú and Hindí, | Jodhpur,    | Ditto,          | " 28th          | 6th              |
| 6   | Roznámcha,                 | Urdú,           | Lucknow,    | Daily,          | " 28th          | 8th              |
| 7   | Muhibb-i-Hind,             | Ditto,          | Meerut,     | Weekly,         | 4th week.       | 5th              |
| 8   | Magsúd-ul-Akhhár,          | Ditto,          | Gurgáon,    | Ditto,          | 4th do.         | 8th              |
| 9   | Naf-ul-Azím,               | Arabic,         | Lahore,     | Ditto,          | " 29th          | 5th              |
| 10  | Nasím-i-Jaunpur,           | Urdú,           | Jaunpur,    | Ditto,          | " 29th          | 6th              |
| 11  | Roznámcha,                 | Ditto,          | Lucknow,    | Daily,          | " 29th          | 8th              |
| 12  | Málw Akhhár,               | Marathi,        | Indaur,     | Weekly,         | " 30th          | 5th              |
| 13  | Rohilkhand Akhhár,         | Urdú,           | Moradabad,  | Bi-weekly,      | " 30th          | 5th              |
| 14  | Agra Akhhár,               | Ditto,          | Agra,       | Tri-monthly,    | " 30th          | 7th              |
| 15  | Asahh-ul-Akhhár,           | Ditto,          | Lucknow,    | Weekly,         | " 30th          | 7th              |
| 16  | Roznámcha,                 | Ditto,          | Ditto,      | Daily,          | " 30th          | 8th              |
| 17  | Anwar-ul-Akhhár,           | Ditto,          | Ditto,      | Weekly,         | Oct. 1st        | 5th              |
| 18  | Urdú Akhhár,               | Ditto,          | Dehli,      | Ditto,          | " 1st           | 5th              |
| 19  | Mayo Memorial Gazette,     | Ditto,          | Ditto,      | Tri-monthly,    | " 1st           | 5th              |
| 20  | Samay Vinod,               | Urdú and Hindí, | Naini Tal,  | Bi-monthly,     | " 1st           | 5th              |
| 21  | Almora Akhhár,             | Ditto,          | Almora,     | Ditto,          | " 1st           | 5th              |
| 22  | Ab-i-Hayát-i-Hind,         | Ditto,          | Agra,       | Ditto,          | " 1st           | 5th              |
| 23  | Khair Khudáh-i-Panjáb,     | Urdú,           | Gujranwala, | Weekly,         | " 1st           | 5th              |
| 24  | Rifáh-i-'Am,               | Ditto,          | Siálkot,    | Ditto,          | " 1st           | 5th              |
| 25  | Akhhár-i-'Alam,            | Ditto,          | Meerut,     | Ditto,          | " 1st           | 5th              |
| 26  | Murakka-i-Tahzib,          | Ditto,          | Lucknow,    | Bi-monthly,     | " 1st           | 6th              |



| No. | NAMES OF NEWSPAPERS.              | LANGUAGE.         | LOCALITY.     | WHEN PUBLISHED. | DATE.     | DATE OF RECEIPT. |
|-----|-----------------------------------|-------------------|---------------|-----------------|-----------|------------------|
| 27  | <i>Najm-ul-Akhhár,</i>            | Urdú,             | Meerut,       | Weekly,         | 1874. 1st | 1874. 7th        |
| 28  | <i>Jalwa-i-Túr,</i>               | Ditto,            | Ditto,        | Ditto,          | Octr. 1st | Octr. 8th        |
| 29  | <i>Roznámcha,</i>                 | Ditto,            | Lucknow,      | Daily,          | " 1st     | " 8th            |
| 30  | <i>Khurshid-i-Jahántáb,</i>       | Ditto,            | Agra,         | Bi-monthly,     | " 1st     | " 8th            |
| 31  | <i>Sayid-ul-Akhhár,</i>           | Ditto,            | Dehli,        | Tri-monthly,    | " 1st     | " 8th            |
| 32  | <i>Nástr-ul-Akhhár,</i>           | Ditto,            | Ditto,        | Bi-monthly,     | " 1st     | " 9th            |
| 33  | <i>Shams-ul-Akhhár,</i>           | Ditto,            | Lucknow,      | Ditto,          | " 2nd     | " 5th            |
| 34  | <i>Núr-ul-Anwár,</i>              | Ditto,            | Ditto,        | Weekly,         | " 2nd     | " 5th            |
| 35  | <i>Aligarh Institute Gazette,</i> | Urdú and English, | Aligarh,      | Ditto,          | " 2nd     | " 5th            |
| 36  | <i>Akhhár-i-Anjuman-i-Panjáb,</i> | Urdú,             | Lahore,       | Ditto,          | " 2nd     | " 6th            |
| 37  | <i>Hindú Prakash,</i>             | Ditto,            | Amritsar,     | Ditto,          | " 2nd     | " 6th            |
| 38  | <i>Supplement to ditto,</i>       | Hindú,            | Ditto,        | Ditto,          | " 2nd     | " 6th            |
| 39  | <i>Roznámcha,</i>                 | Urdú,             | Lucknow,      | Daily,          | " 2nd     | " 8th            |
| 40  | <i>Urdú Dehli Gazette,</i>        | Ditto,            | Agra,         | Weekly,         | " 3rd     | " 6th            |
| 41  | <i>Meerut Gazette,</i>            | Ditto,            | Meerut,       | Ditto,          | " 3rd     | " 6th            |
| 42  | <i>Rohilkhand Akhhár,</i>         | Ditto,            | Moradabad,    | Bi-weekly,      | " 3rd     | " 6th            |
| 43  | <i>Koh-i-Núr,</i>                 | Ditto,            | Lahore,       | Weekly,         | " 3rd     | " 6th            |
| 44  | <i>Táj-ul-Akhhár,</i>             | Ditto,            | Lucknow,      | Tri-weekly,     | " 3rd     | " 6th            |
| 45  | <i>Akhhár-i-Anjuman-i-Hind,</i>   | Ditto,            | Ditto,        | Weekly,         | " 3rd     | " 7th            |
| 46  | <i>Panjáb Akhhár,</i>             | Ditto,            | Lahore,       | Ditto,          | " 3rd     | " 7th            |
| 47  | <i>Akmal-ul-Akhhár,</i>           | Ditto,            | Dehli,        | Ditto,          | " 4th     | " 9th            |
| 48  | <i>Gwalior Gazette,</i>           | Urdú and Hindí,   | Gwalior,      | Ditto,          | " 4th     | " 10th           |
| 49  | <i>Dabdaba-i-Sikandarí,</i>       | Urdú,             | Rámpur,       | Ditto,          | " 5th     | " 8th            |
| 50  | <i>Vritt Dhárá,</i>               | Marathi,          | Dhár,         | Ditto,          | " 5th     | " 8th            |
| 51  | <i>Kavi Vachan Sudhá,</i>         | Anglo-Hindí,      | Benares,      | Ditto,          | " 5th     | " 8th            |
| 52  | <i>Kárnámah,</i>                  | Urdú,             | Lucknow,      | Ditto,          | " 5th     | " 8th            |
| 53  | <i>Táj-ul-Akhhár,</i>             | Ditto,            | Ditto,        | Tri-weekly,     | " 5th     | " 8th            |
| 54  | <i>Khair Khwáh-i-'Alam,</i>       | Ditto,            | Dehli,        | Tri-monthly,    | " 5th     | " 8th            |
| 55  | <i>Anjuman Akhhár,</i>            | Ditto,            | Sháhjahánpur, | Weekly,         | " 5th     | " 9th            |
| 56  | <i>Patiálá Akhhár,</i>            | Ditto,            | Patiálá,      | Ditto,          | " 5th     | " 9th            |



|    |                    |     |         |     |            |     |             |     |          |   |      |
|----|--------------------|-----|---------|-----|------------|-----|-------------|-----|----------|---|------|
| 57 | Sādiq-ul-Akhhār,   | ... | Ditto,  | ... | Bhāwalpur, | ... | Weekly,     | ... | 5th      | " | 10th |
| 58 | Oudh Akhhār,       | ... | Ditto,  | ... | Lucknow,   | ... | Bi-weekly,  | ... | 6th      | " | 7th  |
| 59 | Matla-i-Nār,       | ... | Ditto,  | ... | Cawnpore,  | ... | Weekly,     | ... | 6th      | " | 8th  |
| 60 | Shola-i-Tūr,       | ... | Ditto,  | ... | Ditto,     | ... | Ditto,      | ... | 6th      | " | 9th  |
| 61 | Lawrence Gazette,  | ... | Ditto,  | ... | Meerut,    | ... | Ditto,      | ... | 6th      | " | 9th  |
| 62 | Naf-ul-Azīm,       | ... | Arabic, | ... | Lahore,    | ... | Ditto,      | ... | 6th      | " | 10th |
| 63 | Akhhār-i-'Am,      | ... | Urdū,   | ... | Ditto,     | ... | Ditto,      | ... | 7th      | " | 10th |
| 64 | Tāj-ul-Akhhār,     | ... | Ditto,  | ... | Lucknow,   | ... | Tri-weekly, | ... | 7th      | " | 10th |
| 65 | Rohilkhand Akhhār, | ... | Ditto,  | ... | Moradabad, | ... | Bi-weekly,  | ... | 7th      | " | 10th |
| 66 | Muhibb-i-Hind,     | ... | Ditto,  | ... | Meerut,    | ... | Weekly,     | ... | 1st week | " | 8th  |
| 67 | Benares Akhhār,    | ... | Hindī,  | ... | Benares,   | ... | Ditto,      | ... | 8th      | " | 10th |
| 68 | Nār Afshār,        | ... | Urdū,   | ... | Ludhiāna,  | ... | Ditto,      | ... | 8th      | " | 10th |
| 69 | Oudh Akhhār,       | ... | Ditto,  | ... | Lucknow,   | ... | Bi-weekly,  | ... | 9th      | " | 10th |
| 70 | Hādī-i-Haqikat,    | ... | Ditto,  | ... | Lahore,    | ... | Bi-monthly, | ... | 1st half | " | 10th |

ALAHABAD : }  
The 19th October, 1874.

SOHAN LAL,  
Offg. Govt. Reporter on the Vernacular Press of Upper India.



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